



THE DAYBREAK.

BUREAU OF AMERICAN ETHNOLOGY
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“Wankantanhan Anpao kin hiyounhipi”—Luke 1:78.

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OKPAZAKIPAJIN

Dakota oyanke biyeye kin tuwa iyaza omani qa tuwa Okpazakipajin eciyapi he? eya wawiwanga eša wicaša qa winyan ota sdoniyapi kte šni, ecin tohnina caje nahonpi qa wanyakapi šni heon, oyanke wikcemnakiya etanhan wicaša qa winyan tonagnakeca Okpazakipajin caje sdoniyapi, qa tukten un kin he sdoniyapi, qa taku tokon kin he nakun sdoniyapi eša he nakun wicatonana Wakpaipaksan en zaptanpi, Conkicakse akewanji Kutawicaša aketopapi, Inyanbosdata akenapcinwankapi, Isanyati wikcemnayanmi sam nonpapi Sisitonwan wikcemnayanmi sam topapi Sicangu wikcemnazaptan sam šakpepi Hulboju wikcemnazaptan sam sakinpi Inhanktonwan wikcemnašakowin sam zaptanpi qa Oglala kin wikcemna napeinwang sam šakpepi hecen ataya wicaša qa winyan ko ya opawingeyamni sam wikcemna napeinwang sanpa napeinwang henana Okpazakipajin caje sdoniyapi qa kei wohdakapi ecee.

Dehan dakotaoieska kin kektopawinge wikcemna nom sam zaptan wahcetupi hecen kektopawinge wikcemna nom sam iyeya tohnina cajanahonpi qa wanyakapi šni, qa Okodakiciye wakan unkitawapi kin ataya kektopawinge akewanji wahcetuya opapi denan ni unpi, qa henaken Okpazakipajin takuyapi tka, qa he etanhan kektopawinge zaptan sam iyeya wicayusutapi opapi dehan ni unpi hena eepi hea ai-yotan otoiyohi tuwa kin de tanyan sdoniyapi qa iyekiyapi kta qa takuwicaye cin he sdonkiyapi kta cinpi kta iyececa tka.

Dakota oyate iyaza wi otoiyohi woyag omani kta cin eša wanna on omani kte cin kdatata, heon denan winonpakaska kpiyena woniciyakapi kta hehanyena oicchi, heon wi otoiyohi en nihipi kta qa kei sam sdonyeciayapi kta yacinpi hecinhan dehan Convocation econqonpi kte cin icunhan Wicatawomnayepi kin etanhan qa Winyan tawomnayepi qa Decapina tawomnayepi kin etanhanhan mazaska ota oyakiyapi kta he hecetu, Wica tawomnaye mazaska oeknake wowapi tawapi kin en cankuyeisakowin kin hen Okpazakipajin cajeyanke, qa Winyan mazaska oeknake wowapi tawapi kin en is cankuye inapcinwanka kin hen Okpazakipajin cajeyanke, hecen on hekta Convocation oconecan mazaska tonakeca on oyakiyapi ecee kin he dehantu kin isanpa ota on oyakiyapi kta he hecetu, heon iye iyatayena wanicedapi kta e tanyan auayeciogoptanpi wašte.

Tona wowapi yawa oyakihipi kin hena micaje kin tanyan en eyatonwanpi wašte Okpazakipajin, he akantanhan micaje kin ee, tka ege micajehce kin he hen mahen yanke hecen tanyan iyemayakiyapi kta wacin, oowa icitopa kin he tokaheya-eyaknakapi kta, hehan oowa iyakeyamni kin he okiheya eyaknakapi kta, hehan oowa iciyamni kin he okiheya eyaknakapi kta, hehan oowa tokaheya kin he okiheya eyaknakapi kta, Akeš oowa icinonpa kin he eyaknakapi kta, hehan oowa iakenonpa kin he okiheya eyaknakapi kta, qa oowa iakeyamni kin he ehakena eyaknakapi kta. He ege micajehce kin ee, hecen hena on wacicedapi kta ca tanyan anamiyeciogoptanpi nin eeanmin.

Ahimatonwanpiye

Nitamazaskapi Napoknagmakiyapiye

Ptaya paowanjina paomicitkonzapiye

Amakihan, Anacicitanpi, Awocikdakapi Awamnamakiyapiye

Oyateoieska, oksantanhan, oicazocona okonstonyan omanimakiyapiye

Kaohankoya, Kokijuya, Katonkešniyan, Katinyan, Kicikdeya, Kdajujukašpapihiyumakiyapiye,

Inahniyapiye, icantekiconyan, icajuju, iyokise, iyokpanišniyan, iyawa, iyenakecahiyumakiyapiye,

Nagiyeiciyešniyan, Nitasicanopiyepita Napeyeyakiyapi, nitakangikagapi, nomnana, nitawowapiojujuta, nitawowapiaskapepi, nicajepihiyumakiyapi ye.—ANPAO KIN.

PROGRAM

FOR

Niobrara Deanery Convocation

YANKTON RESERVE,
GREENWOOD, S. D.,

August 7 to 12, 1918 woecon kin

AUGUST 7.

7: 30 a. m. Holy Communion—Wotapi Wakan.
9: 30 a. m. Conference of Superintending Presbyters with the Bishop.

Wošna kaga waawanyakapi kin Bishop kici mniciyapi kta.

12: 00 m. Noonday prayers. Wicokaya wocekiye

2: 00 p. m. Again Conference of Superintending Presbyters with the Bishop.

Wošna kaga wawanyakapi kin ake Bishop kici mniciyapi kta.

AUGUST 8.

2: 00 p. m. The Bishop will confer with Priests, Deacons, Catechists, and Helpers.

Bishop kin he Wošna kaga Deacon, Catechist, na Wawokiya ob woglakin kta.

NOTE—All Superintending Presbyters are requested to reach Greenwood by Tuesday evening, August 6th.

Anpetu inonpa litayetu August 6 behan Wošna kaga waawanyakapi kin Greenwood ihunnipi kta icewicakiyapi.

Assistant Priests, Deacons, Catechists, and Helpers must reach Greenwood, without fail, by noon of August 8th.

Wošna kaga wawokiya. Deacon, Catechist, na Wawokiya kin, August 8th, wicokaye iye-han, yušnašniyan, Greenwood ihunnipi kta.

AUGUST 9.

9: 00 a. m. Morning Prayer—Hinhanha wacekiyapi.

10: 00 a. m. Opening of Convocation. Ordination.

Convocation yuhdokapi. Wicašawakan kagapi.

2: 00 p. m. Convocation Business—Convocation wicohan.

4: 30 p. m. Topic.....

5: 00 p. m. Recess. Asnikiyapi.

7: 30 p. m. Camp Prayers. Ocokata wacekiyapi.

AUGUST 10.

7: 00 a. m. Holy Communion. Wotapi wakan.

9: 00 a. m. Morning Prayer. Hinhanha wacekiyapi.

9: 45 a. m. Convocation Business. Convocation wicohan.

12: 00 m. Prayer for Missions. Yewicisi pi on wocekiye.

2: 00 p. m. Convocation Business. Convocation wicohan.

4: 30 p. m. Topic.....

5: 00 p. m. Recess. Asnikiyapi.

7: 30 p. m. Camp Prayers. Ocokata Wocekiye.

AUGUST 11

7: 00 a. m. Holy Communion. Wotapi wakan.

8: 30 a. m. Morning Prayer. Hinhanha Wocekiye.

9: 30 a. m. Sermon. Ordination, Holy Communion.

Wowahokonkiye. Priest econwicašipi. Wotapi wakan.

2: 00 p. m. Men's Service. Wicaša wacekiyapi kta.

3: 30 p. m. Children's Service. Wakanheja wacekiyapi kta.

7: 30 p. m. English Service in the Church. Tipi wakan el wašicun ia wacekiyapi kta.

AUGUST 12.

7: 00 a. m. Holy Communion. Wotapi wakan.

9: 00 a. m. Morning Prayer. Hiahanna Wocekiye.

9: 45 a. m. Convocation Business. Convocation wicohan.

Adjournment. Enakiyapi.

NOTE—Licenses of Helpers and Catechists should be returned to Snperintending Presbyters promptly before Convocation.

Wawokiya na Catechist woiyowunkiye wowapi tawapi kin Convocation itokab Wošna kaga waawanyakapi kin yušnašniyan wicakicupi kta.

It is requested that the Woman's Offerings be brought to Convocation in Checks or Money Orders.

Winyan Wawicaqupi kin Convocation ekta Check wowapi, naiš Post Office mazaska wowapi oga ahipi kta icewicakiyapi.

OYAGPICA KIN

Okodakiciye Wakan Wiwicawangapi kin, wašicuniapi qa Dakota iapi yusakim kagapi kin wanna yušanpi kinica, wowapi kin otoiyohi kašpapi okise on wiyopeyapi kte, qa wowapi askape on yeyapi kte cin he is atokan kt. Tu-wahe in wanji cin kinhan Rev. Dr. E. Ashley, Aberdeen, S. D. he kida kinhan wanji hiyukiye kte. Wiwicawangapi wowapi kin de wan-jina oikdaptešniyan yuhapi kta iyecece.

Tona Convocation ekta mazacanku okna yapi kta hecinhan itokam, Rev. John Flockhart, Greenwood, So. Dak. he wowapi kicašapi qa onahonyanpi wašte, hececa kinhan aiyacinyan canpakmikma wicakapi kta he hecetu. Wagner, So. Dak. he mazacanku oinajin en enajin kte cin ee. Owasin! Nakun tona canpakmikma okna tiyuha upi kte cin hena eepi eša tonakecapi kte cin itokam onahonyanpi kinhan itokam tukten oeti kte cin wicakicicamnipte kte.

ANPAO.

(THE DAY BREAK)

SANTEE. - - NEBRASKA

REV. JOHN FLOCKHART, - - - } Editors.
REV. WILLIAM HOLMES, - - - }

THE DAY BREAK is published monthly in the interest of the Protestant Episcopal Church among the Sioux Indians of the Northwest.

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Letter of Commendation

The tendency of THE DAYBREAK is to provoke to good works and to bind us together. It will be a special help to the scattered members of the Church. Beside other Church news, it will contain official notices and accounts of official acts and visitations of the Bishop. It is hoped that our people will take it and circulate it.

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Wotanin-wašte Ayapi On Wocekiye

Anpetu iyohi wicakaya he cin ehan heya-pi kta:

Wanikiya wašte isto wacantkiye nitawa kdu-gad, canicipaweğa akan otkeyahan yaun qon maka akan wicaša unpi kin owasin Niye ekta etonwanpi qa niwicayapi nunwe. AMEN.

WAKANTANKA Iyotan wašake cin, Woksapi ed Itancan kin, Woksapi Nitawa kin ed Itanipi kin nakun sanpa yewicayaši kta e onšiciya iceunni-ciyapi: hecel Waawankdake wicaka qa wacinye pica heca iyenakecapi kin on Okodakiciye-wakan nitawa kin iyuškin kta, na Nitokiconze wašte oicago tawa kin yutankapi kta; Jesus Christ Itancanunyanpi kin he eciyatanhan. AMEN.

O WAKANTANKA, tuwe wicawe wanjina on, wicaša oyate hiyeye cin owasin maka kin owancaya etipi kta e wicayakage cin, qa tona itehan-yan qaiš ikiyena unpi kin, wookiye owicakiyak kin kta e Nicinca wašte uyaši qon; wicaša owasin onidepi qa iyenianpi nunwe. Oyate kin optaye nitawa kin opewicakiya ye, qa Ikcewicaša kin wokiconze nitawa kin ekta awicakdi ye. Tona wicayeco kin ecana wicaduecet, qa nitokiconze kin kohanna uyakiyin kta iceunniiciyapi; Jesus Christ Itancanunyanpi kin he eciyatanhan. AMEN.

O ITANCAN, tona nunipi kin hena awicayakite qa niwicayayin kta e yahi kin, qa mahpiya ekta qa maka akan wowašake-ataya ničupi kin, tona econwicayaši kin eciyatanhan, wicaša otoiyohi Wotanin Wašte kin owicakiyakapi kta e iyayapi kin, on Okodakiciye wakan Nitawa kin wocekiye eye cin nayahan kta e iceunniiciyapi. Taku wokokipe en ipi kin owasin etanhan ewicayaku ye; maka puza wokokipe kin etanhan, mini wokokipe kin etanhan; makošica on wicaye cin etanhan; šicaya wicakuwa toohitike kin etanhan; wocetunkda qa inahnipi etanhan; wocacinibošake qa owodutaton kin etanhan; qa oyokpaza itancan iciconzapi kin owasin etanhan ewicayaku ye. Qa wojupi qa miniakaštanpi kin icunhan waicage cin, Niye, O ITANCAN, uwicakiciya ye. Ikcewicaša wicota hecin omnawicaya ye, Christian tamakocepi kin ekta tona wowanikiye hinko tanka aktapi šni kin hena wicayuhomni ye, hecel, O Maka Wanikiya waonšida kin, Nicaje yatanpi kta qa Nitakiconze u kta; Niye, Ateyapi kin qa Woniya Wakan kin ob woyonihan qa wowitan duha, nunwe, maka owi-hanke wanin. AMEN.

Wotapi Šni Itokam Wocekiye Wan

O ITANCAN, wopida unničupi. Wotektedapi kin wodwicaya ye, qa wicaša owasin, maka sintomniyan, Wiconi Aguyapi ni un kin Mahpiya eciyatanhan hi kin he odepi qa iyeyapi kta e iceunni ciyapi. AMEN.—Aupao etanhan.

Grace Before Meals

THANKS be to Thee, O Lord. Feed the hungry, and grant that all men, every where, may seek and find the Living Bread which cometh down from Heaven. AMEN.



WOWAŠE ECON WINYAN TAWOOPEPI KIN

WOOPE KIN

OCAJEYATE KTE CIN

“South Dakota en Yewicašipi Oun kin imahen Oaokciyapi kin de Wowāše econ Winyanpi kin he oknayan he cajepi kin ee kte.”

TAKU UN KTE CIN

“Aokiciyapi kin de Yewicašipi Oun kin de en Okodakiciye wakan kin en Winyan unpi kin, qa Wakanheja unpi kin hena icikoyagičiyapi kte, qa wowāše econ waštešte hiyeye kin hena en iyokicipaštagyahan aokiciyapi qa pawankan ayapi kta e kuwapi kte, qa Okodakiciye wakan maka owancaya un kin taku tona iciyowajapi yanke cin, qa South Dakota en Yewicašipi Oun kin de en isnana katogya woyukcan yanke cin hena sam tanyan okahnikiciyapi kta e kuwapi kta he taku e econpi kte cin ee.”

OPEWICAYAPI KTE CIN

“South Dakota en Yewicašipi Oun kin de en Winyanpi kin, qa Wakanhejapi kin hena koya tona mniawicakaštanpi kin hena owasin, qa nakun tuwawa itokecapi eša hena om wowaše econpi kta cinpi kinhan hena Oaokciyapi kin de en opapi wicayawapi kte.”

OITANCANPI KTE CIN

“Oitancanpi kte cin de en wanji Itancan kte, qa Itancan okihepi kte cin yamni kte, qa Wowapi kaga-Mazaska Awanyaka wanji kte, qa Yuwitaya Owomnayewakan kin he en Mazaska Awanyaka wanji kte, qa Yewicašipi on Wiyawawiši mazaska oeknake kin he en mazaska awanyaka wanji kte, qa nakun tokatakiya yeye cin ekta sanpa Oitancanpi etanhan wicakagapi kta iyeececa iyeyapi ecan wicakahnigapi ecee kte.”

ATAYA ITANCAN KTE CIN

“Ataya Itancan kte cin he Bishop iye kahniže kte, qa tuwa e kahnižapi kin econ kta iyowiničiye cinhan wancaknana woitancan wocon kin econ ecee kte.”

Ataya Itancan kin he wicohan tona tawa kte cin hena omniciye kin hena owasin en Itancanyanka ecee kte, qa tohan omniciye kte cin hena owasin en Oecon kta owapi wowapi heca yuwiyeyapi kta e on waeconwicasiyi etanhan wicakahniga ecee kte, qa nakun woitancan kin oknayan wocon toktokeca tona oecon yanke cin hena koya econ ecee kte.”

ITANCAN OKIHEPI KTE CIN

“Itancan okihepi kte cin hena Bishop iye wicakahniga ecee kte, qaiš hecen cin kinhan Ahankeyaoicago etanhan tona kahnihihiwicayapi kin hena Ahankeyaoicago etanhan hipi kin he etanhan wanji iye ikdahnižapi kte.”

“Itancan okihepi kte cin hena wicohan tawapi kte cin he Ahankeyaoicago wan en unpi kin he en wowapi kaga heca unpi kte, qa tukte en oecon kta oiyehantu wan en unpi kinhan Oaokciyapi kin omniciye econpi kin hena en Itancanyankapi kte, Ahankeyaoicago wan isnana omniciye econpi kinhan Ahankeyaoicago kin he en Itancan okihe un kin he omniciye econpi kin hena en Itancanyanka ecee kte.”

WOWAPI KAGA—MAZASKA AWANYAKA

“Wowapi kaga-Mazaska awanyake kin he Omaka yamni on Omniciyetanka oecon ecee kin he en tona kahnihihiwicayapi kin he etanhan hanke sam iyeyahan on kahnižapi ecee kte, qa woitancan oecon kin he omaka yamni hehanyan yuha un kte.”

“Wowapi kaga-Mazaska awanyake kin he wicohan tona tawa kte cin hena omniciye en wocon kin hena otoiyohi eceken wicagu ecee kte, qa Oaokciyapi kin de en wowapi okiciču kin hena econ ecee kte, qa watohanhan omniciye kte cin hena eceken wicakiyuotanin ecee kte, qa ošpayepi kin mazaska tona kamna kagapi kin hena icu aye kte, qa iyoopta tukte eken iyayeyapi kta yanke cin hena eceken

iyayewicakiya ecee kta, tka mazaska qeya iya-tayena on mazaska awanyaka wicakahnigapi yanke cin hena e ope kte šni.”

“Wowapi kaga-Mazaska awanyake kin he wicohan tona tawa kte cin opeya wanji enanakiya omniciye yankapi kin hena otoiyohi eceken wowapi wicakicaga ecee kte, qa omniciye kte cin on kahnihihiwicayapi heca yewicayapi kta e wicakida ecee kte.”

YUWITAYA OWOMNAYEWAKAN ON MAZASKA-AWANYAKE KTE CIN

Yuwitaya Owomnayewakan on mazaska awanyake kin he wicohan tona tawa kte cin hena mazaska kin hena icu aye kte, qa yuowecihan owasin owa yuha un kte, qa Winyanpi kin Pidayan Yuwitaya Owomnayewakan econpi kin hena mazaska kin tanyan mazaskatipi en eknag ayin kte, qa Ooiknaketo kin hena, qa wowapi okaže tona kiyowicawaja kin hena eceken wicagu yankin kte, qa tukte oknayan Yuwitaya Owomnayewakan kin de en wakiconpi kin token sam ota ayin kta iyeececa kin hena hecetuwanjica en ewacinwicakiye kta e token okihi kuwa kte.”

“Omniciye oecon wan en kahnihihiwicayapi kin hena hanke sam iyeyahan on wowapikaga-mazaskaawanyaka kahnižapi ecee kta eyapi kin he is eya oknayan Yuwitaya Owomnayewakan kin on mazaskaawanyake kte cin he kahnižapi ecee kte.”

YEWICAŠIPI ON WIYAWAWIŠI MAZASKAOEKNAKE ON MAZASKAAWANYAKE KIN

“Yewicašipi on Wiyawawiši Mazaska oeknake on mazaska awanyake kin he wicohan tona tawa kte cin he mazaska kin hena icu, qa owa aye kte, qa Yewicašipi on Wiyawawiši mazaska oeknake kin on wanna tona mazaska kin kdajujupi kin hena owasin iyoopta South Dakota okna Bishop un kin he equ ayin kte, qa Makobašpe kin de en Winyan unpi kin Minišoše wiyohipeyatanhan Yewicašipi wowaše econpi kin mazaska tonakeca on owicakiyapi kta keya icicuya ikdaotaninpi qon, qaiš nakun mazaska kin he etanhan on Bishop tuktetkiya cin kinhan ekkiya idagyin kta kekiciyapi qon hena owotanna yuecetuwicakiyin kta e tohanyan okihi kin hehanyan katinyan kuwa kte.”

“Yewicašipi on Wiyawawiši mazaska oeknake kin on mazaskaawanyake kin he Omaka yamni Omniciye tanka oecon ecee kin hena otoiyohi hen kaihakanya omniciye oecon kin he en tona kahnihihiwicayapi kin he etanhan hanke sam iyeyahan on kahnižapi ecee kta, qa woitancan oecon kin he omaka yamni hehanyan yuha un kte.”

OMNICIYE KTE CIN

“Omaka wanji on Convocation oecon kin he Oyanke tukteetu qa watohanya omniciye econpi eca he etu qa iyehanya is eya Wowāše econ Winyanpi kin omaka otoiyohi omaka wanji on omniciye econpi ecee kta, qa tohan omniciye kin de econpi kta eca Wakaneekiye oyanke otoiyohi etanhanhan Winyan kahnihihiwicayapi heca nom ecee yewicayapi ecee kta, qa Yewicašipi oyanke kin hena otoiyohi etanhanhan wanjina ecee kahnihihiwicayapi kta.”

“Winyan Omniciye kin on kahnihihiwicayapi kin akdutokecapi šni ehantanhanš Convocation kin on token wocekiye oecon kta yanke cin hena is eya en opeiciyapi kte. Wowāše econ Winyanpi kin Omniciye econpi kte cin Winyan Kahnihihiwicayapi kin Convocation oecon kin en oeyotanke tona en unpi qa opapi kta owekina Bishop cin qa en wicakico kinhan iyowiničiayapi kte cin on Oecon kta owapi wowapi tawapi kin hena aiyacinyan okiwapi kte.”

TAMAZASKA KTE CIN

“South Dakota imahen owowaše oecon kin on mazaska oyusote yuke cin on, wowapi mazaakdiheyapi kte cin on, qa wowapi askape kin on, qa takuku awoyusote yugin kte cin on hena en wowawokiye ynkin kta, qa makobašpe šakdogan on omniciye oecon ecee kin ekta Okokiciyewakan etanhan is tona kičon kta kekiciyapi qon hena on etanhan Wakaneekiyeoyanke kin hena etanhanhan, qa Yewicašipi oyanke kin hena etanhanhan Winyan Omniciye unpi kin qa Wankaheja omniciye unpi kin hena otoiyohi omaka wanji ecan mazaska wanji sam okise \$1.50 kičonpi ecee kta e wicakidapi, qa mazaska kin hena Wowapikaga-Mazaskaawanyake kin he yekiyapi ecee kte.”

ST. ANDREW SUNKAKICIYAPI KIN

Niobrara Deanery Obaſpe kin he oħdateya St. Andrews Sunkakiciyapi Provincial Chapter on kin Omniciye lakeſakpe kin he Hihan Waka Opaya St. Thomas Station, ed Omniciye ecunpi.

Sunday, June 2, 1918. Qa June 1, Ĥtayetu Woecon kta Program Eyeciſon hena Akipsica-pi Iyehan e hunniſni kin he on,

SUNDAY, JUNE 2

10: 30 a. m. Ataya Wacekiyapi qa wotapi wakan Icup Denakeca icupi 43.

Wowahokunkiye, Rev. Dr. Ashley econ.

2: 00 p. m. Wowapi Kaſe cin hi ſni kin heon Inahina William Swan wowapi kaſa Qa Oitancan Apiwicaonyanpi kta eyapi qa ecunpi.

Dena wicayuſtanpi,

Itancan Rev. Dr. Ashley.

Okihe kin, Rev. Joseph Goodteacher.

Wowapi Kaſe cin, Mr. Louis Loudner.

Mazaska Awanyake cin,

Rev. William Homes.

He Ohakab Ikiſiyuſkinpi woeye kin Rev.

Joseph Goodteacher eye.

Woayupte kin, Rev. Dr. Ashley eye.

2: 30 p. m. Wacekiyapi qa wakanheja (4) mni-awicakaſtanpi.

4: 00 p. m. Eyotakeca Wicaſa (4) wokdakapi.

Rev. Eugene Standingbull,

Mr. Albert Madison,

Mr. Joseph Chapman, qa

Mr. Louis Loudner.

7: 30 p. m. Ĥtawacekiyapi.

MONDAY, JUNE 3

7: 00 a. m. Woteſni Woyute Wakan Icupi, qa denakeca Icupi (26).

9: 30 a. m. Rev. Eugene Standingbull qa Mr. John Chapman, Wocekiye econpi.

Qa he ohakab Report Ahipi kin yawapi.

Qa ohakab, St. Andrews Sunkakiciyapi

toked woonspe yuhapi kta he.

Woayupte kin, Mr. Phelix Walker, Mr.

Albert Madison, Rev. Joseph Good-

teacher.

Hena Iwokdakapi.

12: 00 m. Wotanin waſte on wocekiye ecunpi.

2: 30 p. m. Mr. James Crowfeather Wocekiye ecun.

Ohakab. "Taku on he Christ tokieunze kin koſka wicekna Icaſin kta uncinpi kin he taku he?"

Iwohdakapi kin dena eepi,

Mr. William Swan,

Mr. Daniel Campbell,

Mr. James Reed,

Rev. George Lawrence,

Rev. Eugene Standingbull,

Mr. Louis Loudner,

Mr. John Tuttle,

Rev. Dr. Ashley.

Henakeca Iwokdakapi.

4: 00 p. m. Woiwange, Qaiſ Taku Toktokeca,

Report blanks on Mr. Thomas Tuttle

mazaska (4) Icazo keyecin he on Wa-

mnayanpi qa Iyenakeca mnayanpi qa

hena Rev. William Holmes icu.

Qa hehan Philadelphia ekta St. Andrew

onpi kin okicize on wowaſi ecunpi kin

he mazaska \$25.00 mnawicakiyapi kta

eyapi, qa yuſtanpi.

Hehan Wetu Womnaye kin he etanhan

mazaska \$11.85 Iyayecin hena on

Wawokiyapi mazaska heca kta eyapi

yuſtanpi.

Qa he Rev. William Holmes icu.

Qa nakun Dakota wicaſa wakan kin ma-

zaska \$100.00 Wicaqupi kta eyapi qa

yuſtanpi.

7: 00 p. m. Ainina (Quiet Hour) Wocekiye kin, Rev. William Holmes econ.

TUESDAY, JUNE 4

7: 00 a. m. Woteſni Wotapi wakan icupi qa dena keca icupi, 32.

9: 00 a. m. Wocekiye econpi.

Qa hehan hekta woecon kin hena yawa-

pi. Qa mazaska Ahipi kin Yawapi

onkan denakeca ahipi.

Dakota wicaſa wakan on, \$113.70

Wetu womnaye kin, \$25.40.

Anpao kin on, 2.50.

Okicize kin on, 2.75.

11: 30 a. m. Oyate wan Christ Tokieunze kin awacinpi kinhan Itokecapi he?

Iwokdakapi kin, Rev. George Lawrence, Mr. John Tuttle, Henaozapi.

Wotanin waſte kin. Qa nakun okicize kin on Wocekiye kin,

Rev. Dr. Ashley eye.

2: 00 p. m. Odowan qa wocekiye kin,

Mr. Edward Whiteface econ.

2: 15 p. m. Tuwe Sunkakiciyapi ope kinhan

caje eceena on ope kta iyececa he?

Iwohdakapi kin dena eepi, Mr. Whitley

Traverse, Mr. John Chapman, qa Mr.

James Mound.

3: 00 p. m. Toked Ecunqunpi kinhan Chapter

on kitawapi kin ed witaya wowaſi ecun-

qunpi kta he?

Iwohdake cin he, Mr. Henry Stinger.

3: 30 Okicize Tanka kin on S. A. S. on kin

Taku ecun kta he?

Iwohdake cin he.

Rev. Joseph Goodteacher.

Qa heon wamnayanpi kta keya qa ecunpi.

Qa mazaska \$16.46 mnayanpi.

Qa hena Church War Commission, Sioux

Falls, S. D. ed yankapi kin hed wawo-

kiyapi kta eyapi qa yuſtanpi.

Qa nakun mazaska \$30.00 ed hiyuyapi

kta eyapi qa yuſtanpi.

Heced yuwitaya mazaska \$46.46 henake-

ca hed on wawokiyapi kta yuſtanpi.

8: 30 p. m. Tuwa Sunkakiciyapi ope kinhan

ohinni omniciye tawa ed on qa taku Iwo-

kdakapi kin hena iye iyatayena nahon

kinhan Itokeca kta he?

Iwokdakapi kin dena eepi. Mr. John

Tuttle, Mr. John Makeslife.

4: 30 p. m. Hehan tokata tukte en omniciye

kta he eyapi tka tuwena takeyeſni onkan

Rev. William Holmes Najin qa heya

Eya yaciupi kinhan

Isanyati tipi kin heciyaupi kta eya

Ho heciya kta eyapi qa yuſtanpi

Heced Santee Agency, Nebr., etu kte.

Qa tokata omniciye kte cin he on Pro-

gram Committee dena eepi kta.

Rev. Joseph Goodteacher, Rev. Eugene

Standingbull, Mr. Whitley Traverse,

John T. Chapman.

Hena kecapi.

7: 30 p. m. Ataya wacekiyapi, qa 1 Thess. 4: 1.

Heon Rev. George Lawrence.

Wowahokonkiye ecun, qa he ohakab

Odowan 178. Qa Woyawaſte kin.

Rev. Dr. Ashley, eye qa enakiyapi.

LOUIE I. LOUDNER, Wowapi kaſa.

Hardingrove, S. D., May 20, 1918.

Anpao kin: Lehanl yuonihanyan wowapi waji

cicagin kta wacinye lo hekta Jan. 1, 1918 kin he-

tanhan wowapi mayaqu yukan icante mawaſte

yelo, na heon lehanl cicicajuju kta wacin yelo

na he el taku waji epinkte cin he lececu welo

hekta qon hehan ſinaska opa hemaca na he el

wakan tawicu watuna lehanya yukan micica

hokſila eee ſakowinpi kta yukan he etanhan

waji wakuuni yelo na hetanhan ſakpe icaga

piyukan lecala March 10, 1918 he el Rapid City

el Indian School el unpi na he niyoſ wicayu-

sutapi opapi yukan icante mawaſte yelo. Na

he onma Edward Red Bull iciyapi na onmakin

he micica tokapacan he micaje ognaya caje-

yelo Moses G. Red Bull eciyapi lo. Hohecel

tona ſinaska he nicapi hecin hena wicamiye

ciksuyapi wacin yelo. Napeciyuzapi lohe mi-

yeyelo. James S. Red Bull.

Wilmot, S. D., May 20, 1918

Anpao kin koda ito wamiyeidaotanin kta wa-

cin hekta May 10, 11, 12 he ed St. John Baptiste

church ed yuwitaya omniciye onyuhapi qa ed

Rev. E. Ashley onkicipi on qa heon piondapi

nina wicota qa Wakantanka oie oyakapi eciya-

tanhan wicotawacin qa woawacin wanjikji yu-

taninpi qa he eciyatanhan wicaſta wanjikji awa-

iſicin qa iyopeiſiye kta iyececa dehan taku ota

tehika u e waonyakapi heon mitakuyepi awa-

iſicin po qa Wakantanka sutaya yuza po hecen

Wakantanka oniciyapi kta qa hehan tuwe wica-

mada kinhan ed mau kta itancan kin eya, hecen

tuwe okodakiciye wakan Wakantanka tawa kin

ed ope cinhan hecena yuhe kta iyececa ecin Wa-

kantanka oie kin he. Taku ſica icicahiya onyu-

hapi kinhan nina owanyanke ſice kta heon mita-
kuyepi taku ſica nakicipa po qa taku waſte ee
econpi eya mitakuyepi dehantu kin taku ota
awabdeza qa omaka kin de iyotan wicotoketu
tanin ſni ed onyakonpi ee tanin qaas ecin Wa-
kantanka hecen eya nakaſ tohan ikiyedan kin-
han okicize tankinkinyan qa, makoſica qa wica
akihan qa wicotoketu tanin ſni hena yuke kta ee
eya qa heon etanhan mitakuye wakta oupi qa
cekiya po. Taku wawiyutanye ed idadapi nun
ee itancan kin eya heon wakta po ake epe kta.

Nitakuyepi wan. Napeciyuzapi,

GEORGE HORN.

APPORTIONMENTS

Apportionments for General Missions for year ending Dec. 31, 1918, and for Diocesan Expenses for year ending Dec. 31, 1918.

Payments for General Missions from Nov. 1, 1917, and for Diocesan Expenses from Jan. 1, 1918.

NAME OF MISSION OR TOWN	General Missions		Diocesan Expenses	
	Appor- tioned	PAID	Appor- tioned	PAID
INDIAN FIELD				
Cheyenne River Missions	\$ 200 00	\$76 12	\$ 470 00	\$470 00
Crow Creek Missions.....	125 00	161 36	300 00	259 23
Flandreau Mission.....	25 00	.....	50 00	8 84
Lower Brule Missions.....	100 00	.....	250 00	84 00
Pine Ridge (Agency).....	120 00	21 40	275 00	39 74
Pine Ridge (Corn Creek)	75 00	.....	175 00	35 71
Rosebud Missions.....	200 00	277 80	470 00	362 11
Santee Missions.....	125 00	129 00	300 00	.....
Sisseton Missions.....	125 00	152 24	300 00	51 88
Standing Rock Missions..	200 00	42 53	470 00	32 18
Yankton Missions.....	175 00	22 50	440 00	5 00
Brotherhood of				
St. Andrew.....				
Brotherhood of				
Christian Unity.....				

Bishop Burleson Iciyaza Oomanlye Kte Cin.

July 17-24. Conference of Church Workers, Racine, Wisconsin.

August 7. Conference of Superintending Presbyters of the Niobrara Deanery, Greenwood, S. D.

August 8. Conference of clergy and catechists of the Niobrara Deanery.

August 9, 10, 11. Niobrara Convocation.

August 20. Emmanuel, Cheyenne.

August 21. Dupree.

August 22. St. Luke and St. Andrews.

August 25. St. John the Baptist, Crow Creek. P. M. Christ Church, Fort Thom-

son.

August 26 to 28. Lower Brule Mission.

ANPAO KIN

REV. JOHN FLOCKHART, : } Iapi Kahnigapi

REV. WILLIAM HOLMES, : }

Anpao wotanin wowapi kin wi iyohi, wiya-
wapi anpetu tokaheya eca wowapi tokſu kin
okna yewicakiciyapi ece.

Wi akenonpa (one year) eca kaſpapi zaptan
kajujupi kta.

Wi ſakpena kinhan kaſpapi nom sam oki-
se kta.

Icupi ſni itokab kdajujupi kta.

Money Order, Greenwood, S. D. on opetonpi
qa hiyumakiyapi kta. Okihipi ſni kinhan wo-

wapi askape maqupi kta.

Tuwa wowapi kaſin kta ca wowapi ska san-

nina owa kta.

Opetonpi kta e wowapi hiyuyapi qaiſ ed ta-
ku oyakapi kta cinpi qa hiyuyapi eca, wowa-

pi ojuha akand deced owapi kta.

REV. JOHN FLOCKHART.

Anpao duha he. Duhe kta iyececa.

THE DAYBREAK

June-July, 1918

Bishop Brent on Unity

Among the many judgments which have been formulated by clergy and laity alike in regard to the war and its effect on Church unity, there is none which will be read with deeper interest than that of Bishop Brent. The following paragraph is quoted from the letter sent by the Bishop to the recent diocesan convention of Western New York.

There is no lesson which the churches are learning in the war zone of greater importance than the impotence of our divided Christianity. It is absurd to aim at a united mankind, or even a united Christian civilization, and to be content with a divided Church. Many are feverishly anxious for something to be done to bring us together, but the moment for action is slipping by without action. The Archbishop of Upsala all honor to him, has appealed for an ecumenical conference. Our own movement for a Conference on Faith and Order has not been silent or idle. But surely, surely there must eventually be two peace tables, one of the exhausted nations, the other of the exhausted Churches. To have the former without the latter would mean that the spiritual vision and the moral conscience of the nations was superior to that of the Churches. So far as the Churches are concerned, if all of them will not gather at call in the name of Christ, the only solid foundation for the present, the sole hope of the future at least those should gather who are ready and willing. There is enough Catholic love, scholarship, impartiality and intelligence in our ranks to safeguard and present the position of any absentee. The broken soul of the broken human family must give place to a whole soul in a whole family. Unity in a real sense according to the mind of Christ and not according to my mind or yours, is so elemental a phase of the Gospel that without it the Gospel is a force making not for order but for confusion. A confused Church will be a potent factor in maintaining a confused world. I see no glimmer of hope for permanent and fraternal peace among the nations without at least as permanent and fraternal a peace among the Churches.

After forty-two years of consecutive service in the treasurer's department of the Board of Missions, Mr. E. Walter Roberts has presented his resignation to take effect on or before the end of the present fiscal year. The Board of Missions at its last meeting accepted the resignation and passed appropriate resolutions. Mr. Charles A. Tompkins, treasurer of the diocese of Rhode Island, was unanimously elected assistant treasurer in Mr. Robert's stead.

A Gift from Three Guilds

An oak reredos, the gift of three women's guilds in the parish, has just been placed in Calvary Cathedral, Sioux Falls. It was designed and carved in the shop of Mr. J. T. Coxhead, at Yankton, and is a worthy and dignified work, showing careful and artistic handiwork. Its central panel is recessed and surmounted by a cross giving a baldichino effect. This is flanked by large panels, separated by pillars and capped by Gothic arches, with alternate crosses and fleur-de-lis, carrying out the previous designs on the Bishop's seat and Dean's stall and credence table. It completes the furnishings of the chancel, after many years of bareness, and adds greatly to the impressiveness of the cathedral interior. At the same time a chapel has been furnished in the crypt, providing a comfortable and reverent place for week-day and Lenten services.

Ordination

On Trinity Sunday Bishop Burleson ordained Stanley Parker Jones to the Diaconate. Dean Woodruff preached the sermon and presented the candidate; the Litany was read by the Rev. Ian Robertson, Mr. Jones' room-mate at Seabury. Mr. Jones will have charge of Lake

Andes and Armor during the summer and complete his course at Seabury next year.

THE MINE SWEEPERS*

No hero's cross for *them!* brave keepers of the door,
That freedom's precious freight may come and go;
Their requiem, the sullen ocean's roar,
Their graves are decked where ocean's flowers grow.

For them no crested wave of marching men,
No shriek of shrapnel shows the coming foe,
But, lurking hid, the deep's dark denizen
Swift stabs, and gives no quarter for the blow.

They drag their nets of steel for death's dull pearls,
Grim fishermen that fight the fiends of hell!
And where the fretted current eddying whirls,
It holds within its grasp the secret shell.

In weary, wind swept watches of the night;
Or when day dawns on earth for you and me,
Their steadfast gaze is closed to earthly light;
Their master greets them, walking on the sea.

Mary Alethea Woodward.

*On behalf of these forgotten heroes of the war the Archbishop of York spoke eloquently in his recent visit to America. At present one American woman in Philadelphia is acting in behalf of a society in England in obtaining comforts for them.
—M. A. W.

Liberty Bond Sale among Apache Indians

Seventy Indians employed on the road which is being constructed by the Gibson Consolidated Copper Company have shown their patriotism in a convincing manner by each of them purchasing a \$50 Liberty Bond. The Indians have been working steadily for the past two months on the road.

It is said that in buying the bonds a number of them stated that they have been helped by the government and that they intended to assist Uncle Sam when he needed the funds for the promotion of the war. It is expected that other Indians of the district will follow their example.

This incident is regarded by persons interested in the Liberty Bond drive as one of the most interesting and remarkable which has occurred during the campaign for the Third Loan.—Silver Belt.

The Blackfeet Indians

The Blackfeet, or Piegans, as they call themselves, number approximately twenty-seven hundred. The setting for this picturesque tribe is a wonderful country, without a glimpse of which no picture of the Blackfeet would be complete. The reservation is in Northern Montana; in area it is about two-thirds the size of Connecticut. It lies up next to Canada on the north and Glacier Park on the west. The Park was once a part of it, and retains many Indian names, such as Going-to-the-Sun Mountain, Rising-Wolf Mountain, Two-Medicine Lake and River, and others.

From the splendid white-topped range on the west the country drops to rolling prairie eastward. It is a region of bitter winds and storms for several months in the year. Closer to the mountains, there is not a month when frost is unexpected, and snow falls as late as June. But as soon as the last flake has disappeared the hillsides flame almost overnight with wild flowers. The splendor of them continues throughout the short summer, one brilliant shade succeeding another. Half acres in purple, spots of blue, streaks of yellow—one sees this sort of color effect week after week.

The Blackfeet Indians are eager to help their country for the Indian Leader says that Medicine Owl, chief of the Blackfeet Tribe in Montana, sent this message to "his Government" recently: "The Blackfeet will plant more corn to feed your people; they will raise more goats and sheep that your soldiers may be clothed, and if you call us to arms we will go to the front and fight for you."

Incidents at the Front

In some of the smaller towns somewhere in France, not many months ago captured by the British, it happened, as in many cases before, that a considerable number of the enemy remained entrenched on one of the streets, and with them a few of own men taken as prison-

ers, one of whom knew the fate of his comrades, for they were coming that way, with all the mutilating horror of machine gun fire waiting in concealment like the men behind directing the execution. For this British prisoner two things were possible. First, to remain in safety with the enemy and so save himself. Could he do it? The other, he could bound out on to the street, knowing he would be fired on and in all probability riddled to death, but the alarm would save his comrades, the sound of the guns would warn them of the death-trap. He bounded out into the open, his poor body fell, but not in vain. The alarm was given, the guns were located, the enemy routed with little or no loss, and when the victory was complete his comrades gathered gently and reverently what remained, then they laid their hero to rest in the adjacent cemetery, and over his grave they placed a little cross, and on the cross inscribed these historic words, "He saved others, himself he could not save."

BISHOPS VESSEL GETS THIRTY-FIVE

U-BOAT SHOTS OFF COAST OF AFRICA

SERVICE OF THANKSGIVING FOR SAFE RETURN HELD AT MISSION HOUSE

New York City.—On Tuesday of last week, at noon, a service of thanksgiving for the safe arrival of Bishop Lloyd and his party in America was held in the chapel of the Church Mission House.

As announced in The Churchman last week, the ship on which Bishop Lloyd and his companions were traveling, the "Eboe" was attacked off the coast of Sierra Leone on April 7 by a submarine. Archbishop Schofield told the following story of that experience to The Churchman:

"It was 9:30 a. m. on the first Sunday after Easter. I was in my deck chair, when I saw a queer little boat with a black mast. As I watched it, suddenly I saw the flash of a gun. My boat was a submarine. The Eboe's whistle sounded, and we took our places by the life-boats. The captain turned the ship, and we took a zigzag course towards shore. The submarine soon got the range, and shells began to fall rapidly on each side of the vessel. We wirelessed distress, asking Freetown to send out a cruiser. Then we covered our ship with a dense yellow smoke screen. The submarine was about two miles off when we started. She must have thought we had a gun, for she kept a safe distance.

"We forged ahead as fast as we could, but the vessel was heavily loaded. We who were Christians stood together praying softly for the ship. Thirty-five shots fell in forty minutes. Then the shrapnel began to burst. There was one explosion just behind us on the port side, near our life-boats, so near that even the Bishop, who had been very cool, jumped.

"At last out from Freetown came two ships. They looked like merchant ships. But the captain said they were decoy ships, and that guns were hidden behind the camouflage. And then a big battleship with a heavy smoke screen steamed by us flashing signals as she passed. By this time the submarine was four and a half miles away and had stopped firing on us.

"We put into Freetown harbor. Late that night we had a service of thanksgiving."

"WHEATLESS"

At the recent state conference of the Woman's Committee State Council of Defense, held at Sioux Falls, the following resolutions were adopted and sent to C. N. Herreid, Federal Food Administrator:

"Resolved, that whereas the world is facing a food shortage, demanding personal sacrifice, Be it resolved, that the members of this organization on their return urge the abolition of the fourth meal, or nearly social refreshments. And be it further resolved, that we urge our committees to refrain from the use of wheat as far as possible until after the harvest."

Hundreds of South Dakotans are voluntarily pledging themselves to do entirely without wheat until the harvest is gathered.